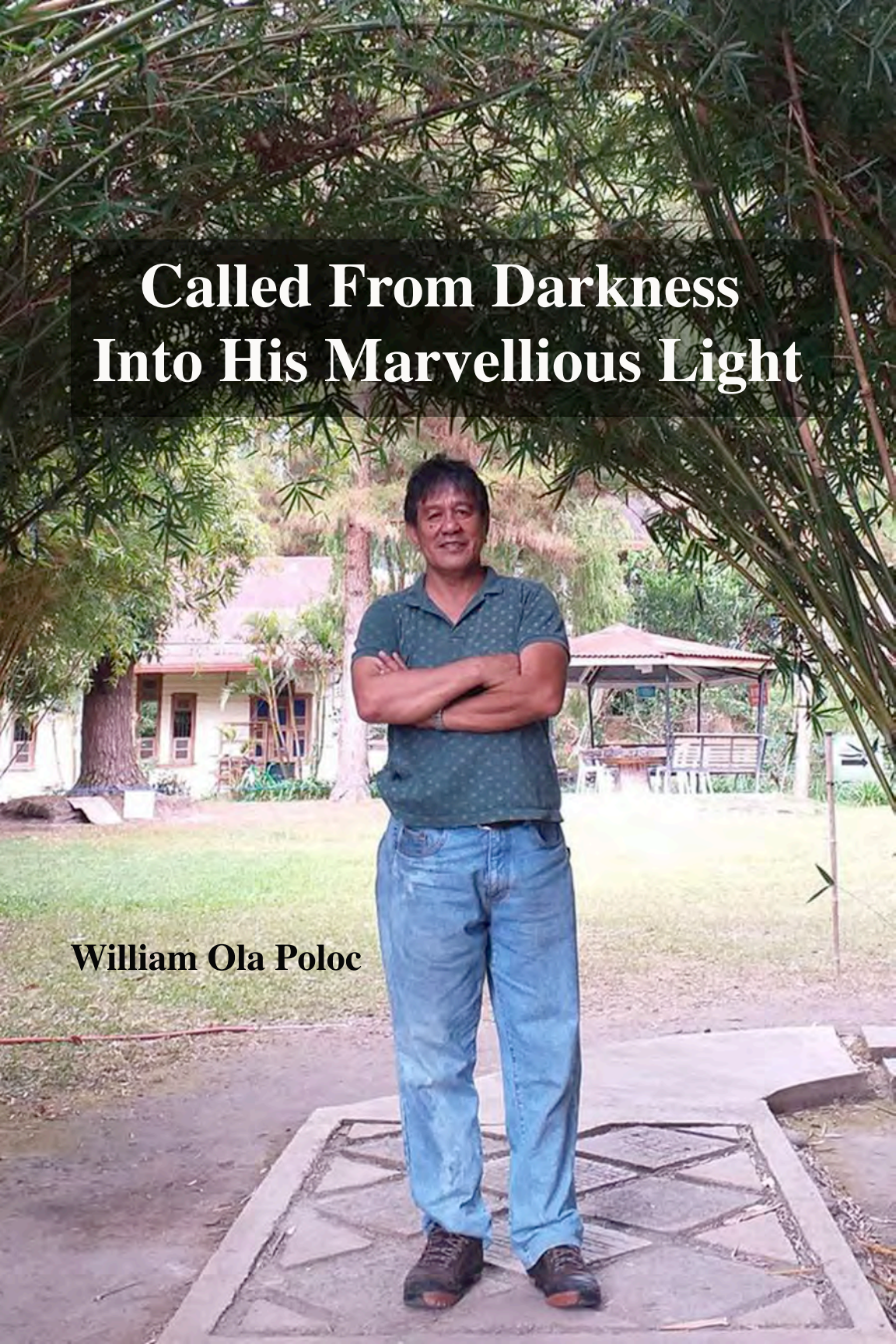
Called From Darkness Into His Marvellious Light



William Ola Poloc

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A. CALLED FROM DARKNESS TO HIS MARVELLOUS LIGHT

(By Pastor William O. Poloc Sr.)

This may be viewed on Youtube under the title From Darkness to His Marvellous Light by David Clarke: **https://youtu.be/PY44DZETNyY**

1. My Birth

I was born in a small town called Bontoc, the capital of Mt. Province and one of the remotest places in the Cordillera Range. The place is legendarily known as the home of the fierce Igorots who were prominently head hunters. The natives of this village were feared among all the tribes of the Cordillerans. Our ancestors were pagans and purely animistic in their worship. However, during the Spaniard's colonization, Roman Catholicism was introduced that spread all over the Philippine archipelago. This beliefs influenced my parents to become devoted Roman Catholics who brought us up with this kind of religious beliefs.

2. My Educational Life

From childhood to adulthood, being the first male among the family, my parents decided to enrol me in private schools hoping that someday, somehow, I will be able to finish a profession so I can help the rest in the family. After graduating from my high school years, I met my wife and we decided to marry and were blessed with three kids. Yet, being a married man, my parents encourage me to continue my education longing to fulfil their dream for me. This I decided to enrol in one of the universities in the City of Baguio a distant place from our hometown. Unfortunately, their expectations and prayers for me to become a professional someday was

in vain. This sudden changed took place when I mistakenly befriended a certain guy who led me to live a city life of w/c I've never experienced before. Besides, the new environment that surrounded me brought to a new perspectives in life.

3. My Life in the City

Through this one friend, I met lots of friends that led me to be engaged with lots of vices. But things became worst when I involved myself into drug trafficking, illegal gambling and robbery hold up etc. Yes, there were pleasures everywhere around to enjoy. Money easily comes and easily goes. My parents dream and good advices for me were forgotten and buried under the evil pleasures of life. Besides, I forgot my own family and live like an unmarried man. When being alone, I thought to myself that I have already found the true kind of life I wanted to.

Then one gloomy night just after having a drinking spree with my group; we decided to stage a robbery hold up just as we usually do. This time around we are unaware that we were being spied by policemen due to the unsolved cases done during the past years. To cut the story short, we stage our evil intent, robbed the guy and upon resistance we killed him. This eventually led to our arrest and jailed.

4. Life in Prison

I pleaded not guilty in court; however the court found me guilty beyond reasonable doubt and was sentenced to suffer the penalty of life imprisonment. My families frequently came to visit me in jail but the only thing I surely can do is to ask from them forgiveness. At some time, having been classified as an insular prisoner, I was transferred to the New Bilibid Prison. (NBP).

This Institution is one of the most famous and dreadful places in the country. It is the habitation of hardened convicted criminals coming from different places in the country. Riots and killings during our time are daily spectacles cause between rival gangs. My life inside prison was truly a mess that makes me sick every time I remember my family who were left alone. I really miss those precious times being with them. The warm hugs of my children and candid expression, saying; Papa! Papa!

B. LIVING INTO HIS MARVELLOUS HIS LIGHT

1. Life in Christ inside Prison(Conversion)

On June 1994, four years later, was indeed a very memorable time when my life enigmatically changed into the new path of life. By His divine

providence, I incidentally walk inside a Christian church (within the prion orgaised by other inmates) for curiosity sake. As their service started, I became irritated with their absurd worshipping and praising God. But what touched me most was the preacher's message that led me to Christ. His message straight forwardly convicted me of my being a sinner that brought me to repent of my sins and came to believe in Jesus Christ as my Lord and personal Savior. (This I came later to know in theology as my regeneration to conversion).

Those striking message pierced my heart that drove me to seek more about biblical truths. In my sincere quest, I committed myself to that church. My eagerness to grow spiritually prompted me to enrol in one of the Theological Institute inside prison (New Bilibid Theological Institute) which led me to know more about Christian beliefs. By the grace of God, I was able to finish a four year degree of bachelor in theology and eventually serve as a teacher of the theological Institute.

As the years go by, I met an inmate English guy by the name Michael John Clarke. We became close friends and he often comes to visit me at our dorm. Michel is a nosy guy! I often give answers to his questions about spiritual matters. I remember him addressing me as a doctor for giving the antidote of his spiritual curiosity. Later, by the grace of God Michel became a believer in Christ, he joined the church and was baptized. From that time on, he always attends church services and involved himself with other spiritual activities. Glory to God!

Addendum –on Trojan Horse International. After sometime, his brother Rev. David Clarke (Later Founder of the Trojan Horse International Ministries) and company came to the Philippines for a mission and to visit his brother Michel as well. The group shared God's word to the inmates inside the New Bilibid Prison through Evangelistic programs resulting to the conversion of many inmates.

In August 19, 2002, was another time worth remembering and overwhelming. My prayers and longings to God were answered? The Bureau of Corrections (BOC) summoned and informed me that I have already a release paper coming from the Board of Pardons and Parole. To my surprise, I cried out aloud, "Thank you Lord" At last, for more than fourteen whole long years you answered my prayers. You are indeed so great!"

2. Life in Christ Outside Prison

Before returning to City of Baguio the place where my wife lives, we have had a meeting with Rev. David Clarke and company. The consensus of our meeting was to send me as the first Trojan Horse missionary to start

a pioneering work in to the prisons in the northern part of the country. I took this given opportunity so I could start a ministry likewise share the gospel to my families, relatives and friends.

Lately, I had informed my wife and mom about my release from incarceration and they came to fetch me. Those longings and homesickness that had been a distress for quite some time completely disappeared upon seeing them.

Upon my arrival in my home town's wife I felt being like a stranger. The city was in progress and over populated. Tall buildings and new roads were built, many cars and buses ply all around the city. It's a busy city. Well, I thought to myself that with this new environment, I need to be prudent and cautious in adjusting myself knowing that temptations are all around.

(Having experienced it before).

In due course, I started the prison ministry with the assistance of my wife who became a born again Christian that time. (She was baptized by Rev. by Lucas P. Dangaton Jr. later along with Josie). I wrote letters of request to the jail wardens of the City and the Province and by God's providence I was given specific schedules to conduct our prison ministries. Therefore, I and my wife started ministering to the inmates inside the jails.

Later, I informed Rev. David Clarke about God's work in prison and how He is mightily using us. This moved them to come and visit the work and also help us minister to the inmates at the Baguio City jail and Provincial Jail. Their arrival was truly a blessing! Through their preaching of the gospel lots of inmates came to believe in Jesus Christ and were all baptized inside a small plastic tank filled with water inside the jails. After a week of staying with us, the group went back to Manila as we continued the ministries that God has entrusted to us.

PHOTOGRAPHS

On 2003, a year after, we started a small church under the name Baguio Christ-Centered Church Inc.(BCCCI)within the city.

1 Baguio Christ Centred Churches

2 Baguio Christ Centred Church

Baguio Christ Centred Church

3 Doctor Lucas Dangatan Jr. came to assist me to do the work.

Lucas, Andy Dolin and William

4 New Bilibid Theological Institute

NBPTI Inside New Bilibid Prison

Doctor Lucas Dangatan Jr. came to assist me to do the work.

He is the founder and president of the NBP Church and the Jeruel Institute of Theology inside the New Bilibid Prison. The first thing we did was to reach out the family members of my co-former inmates who are still confined in prison. We conducted a house to house weekly bible studies to them. By the grace of God, many of them were enlightened and committed themselves to the church. They were they first family members of the BCCCI. After sometime, Doctor Lucas went back to Manila to continue his ministry inside the New Bilibid Prison. I served as the pastor of the BCCCI with a zeal teaching our church members to grow spiritually.

5 William and Beth Poloc

Enjoying a Meal Together

6 Theological Graduates

5th Anniversary

On 2004, I decided to continue my theological pursuit for a higher degree and at the same time doing my pastoral work. It was during this year, that my previous knowledge about Monergistic teachings and sovereignty of God had been systematized. As a result, this led me to change my theological perspectives most especially on the doctrine of salvation. The prevalence of Arminianism from many churches around the city eventually challenge me to open the Christ-Centered Theological School (CCTS) same time of the year.

7 Theological School

Theological School

8 Whole School

School Graduates

The school adheres to a reformed doctrine and is given free purposely to spread the reformed doctrines and to cater ministers and Christians who cannot afford to enrol is an expensive seminary. By the grace of God, many of them graduated from our Theological School and now mightily being used by God to date. Glory to God!

On 2005, God continually bless His work in us. He led us to open another jail ministry at the Bureau of Jail Management and Penology (BJMP) at La Trinidad, Benguet.

9 William Benguet Jail

Benguet Provincial Jail

10 Jail Ministry

Jail Ministry

11 The BCCCI are now ministering to three (3) jails.

IPPF

12 Jail Ministry

Jail Detainees

On 2006, the Kamog Christ-Centered Church (KCCC) in Sablan, Benguet Province came into existence pioneered by pastors Nardo and Glen, An alumna of CCTS who have graduated a 2 years course diploma in theology. It was also during this year that I was able to accomplish my 2 years Master's Degree.

13 Villa Floresta

1st Anniversary

14 Pinsao Christ Centred Church

CCT Graduates

On 2008, another church came into existence namely; the Pinsao Christ-Centered Church (PCCC) pioneered pastor Aladdin also a Bachelor in theology graduate of CCTS.

15 BCCCI Anniversary

BCCI Anniversary

On 2009, the BCCCI sent Pastor Mario and sister wife for a mission in Nueva Ecija. By God's guidance and provision, they were able to establish the Villa Floresta Chris-Centered Church (VCCC) in San Jose, Nueva Ecija. Pastor Mario is formerly one of the faculty members of CCTS who was sent for a missionary work.

16 Our Security Exchange Commission Registration

REPUBLIC OF THE PHILIPPINES
Department of Finance
SECURITIES AND EXCHANGE COMMISSION

Baguio Extension Office
Baguio City

COMPANY REG. NO. CN201027319

CERTIFICATE OF FILING
OF
AMENDED ARTICLES OF INCORPORATION

KNOW ALL MEN BY THESE PRESENTS:

THIS IS TO CERTIFY that the amended articles of incorporation of the

BAGUIO CHRIST CENTERED CHURCH INC.

Amending Articles Seventh & Eight of the Original Articles of Incorporation thereof.

copy annexed, adopted on December 9, 2012 by a majority vote of the Board of Trustees and the vote of at least two-thirds of the members of the corporation, and certified under oath by the Corporate Secretary and a majority of the said board was approved by the Commission on this date pursuant to the provisions of Section 16 of the Corporation Code of the Philippines, Batas Pambansa Blg. 68, approved on May 1, 1980, and copies thereof are filed with the Commission.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of this Commission to be affixed at Baguio City, Benguet, Philippines, this 12th day of March Twenty Thirteen.

FOR THE COMMISSION:

ANNIE GONZALES-TESORO
Director

BCCI SEC Registration

On 2010, the BCCCI was registered under Sec.Reg:201027319.This registry insures all Christ-Centered Churches that is under the umbrella of BCCCI. During the years we continually experience God's tremendous spiritual blessings upon BCCCI and CCTS. Souls were added into the church and many have graduated from our school. Christ-Centered

Churches were being established around the archipelago. Moreover, God also moved brethren to sponsor a radio station program for BCCCI to preach the Gospel on air that lasted for almost a decade. Inevitably, there were crossroads encountered in our ministerial works yet we consider them as mere blessings and part of our calling.

17 Radio Ministry

BCCI Radio

18 Station 2

BCCI Radio

On 20012, the Muntinlupa Christ-Centered Church (MCCC) also came into existence. The church was started by Pastor Dante a former inmate at the Medium Security Compound. The outset of his pioneering work existed just after his release from prison.

On 2014, Another inmate by the name pastor Elton, whom I have been helping process his papers was released from prison. Just after his release, I encourage him to start a ministry in Las Pinas at his residential place. By God's providence the Las Pinas Christ-Centered Church was brought forth. He is now pasturing the LPCCC.

18 Anniversaries

Benguet Anniversary

19 Prisoners Of Christ Organisation

Philippine Ex Convicts Association

It was also during this year that I started to organize the Prisoners Of Christ Organization Philippines (POCOP). This is a group of Christian Ex-convicts released from incarceration who are now serving the Lord from the different places around the country. The primary purpose of this organization is to help released ex-convicts brethren by ushering them into a Christian Church within their community. This group also conducts an annual assembly where all its members come together for fellow shipping and share with one another the works of God entrusted to us. To date the POCOP has a huge of membership all over the Philippines of which I serves as their president.

On 2015, a year after, Pastor Fred Batac informed me of having started a church in Aborlan, Palawan. Palawan is an island located along the Visayan Islands. We prepared to fly on air to see the work God he started. We enjoyed fellowshipping with them. We stayed there for week and also joined them in their outreach ministries inside the penal colonies. After wards, I ordained him as a license minister and installed too some of elders of the Church. Pastor Fred is now pasturing the Aborlan Christ-Centered Church (ACCC).

On 2018, another inmate by the name Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of the Church. This church was later named as" Lubao Christ-Centered Church" (LCCC) in Pampanga.

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. By God's grace and providence, many ministers and Christians were taught and eventually adhered to the biblical teachings on the sovereignty of God.

Until now, despite of this global pandemic God continue to work in our midst. Outreaches and mission churches were being opened by God through us to look after them. To name some of our mission churches; we have the Ambassador Christ-Centered Mission Church (ACCMC), Mines View Christ-Centered Mission Church(MVCCMC) and Kalatiao Christ-Centered Mission Church(KCCMC).

As I look back through all those years, I can't really imagine the graciousness of God bestowed upon us. His huge works entrusted to us is conceivably beyond our reach. But I believed that nothing is impossible before our sovereign God. Just as the apostle Paul says, " I can do all things through Christ who strengthens me". (Phil.4:13).

To God be all the Glory!

(Pls,) Pastor David, I 'll try to ask one my church youth on how I could

send their composed songs.)

BCCC Ministry 6 Photos
Jail Ministry 6 Photos
ACCPalowan 4 Photos
KCC Sablab
VFCC

TROJAN WARRIORS PHILIPPINES PLAY LIST
https://www.youtube.com/playlist?list=PLxUCCNlXtFtkgbu1VP-W3JJqYY0i93f7oa

TROJAN WARRIORS PART 1 THE VISION

View on YouTube under the title 'Trojan Warriors Part 1: The Vision' https://youtu.be/GTKuL7OTau4

Michael: I am Michael Clarke the director and brother of David Clarke. David tell us a little about yourself.

David: Well I am David, you've just told us, I'm your brother and you're my older brother, but i became a Christian 30 years ago, and this documentary that we're about to do is the beginning of a series,

Michael: A series of what?

David: Trojan Warriors we call it!

Michael: So this book, with this book, this book is the first in a series.

David: The book is the first in the series but the documentary we're doing now is about, what it's all about, really what Trojan Worries are all about. Michael: Ok it was last year that you came to the Philippines for the first time.

David: Yeah.

Michael: What made you come to the Philippines?

David: The fact that you had become a Christian after many years.

Michael: It was the recognition, after your prayer for 30 years, that you found out that your prayers have been answered ?

David: Well I'm not saying I've prayed for you for 30 years. Obviously I pray for you, but the reality of it this. I was converted 30 years ago. Christ actually spoke to me, no doubt about it. It set me on a mission.

Michael: Well I think to remember David that after trying to explain about how I was set up for a crime i didn't commit, and you in the western world, felt that there's no smoke without fire, so you rejected me. You thought I was bluffing, or spoofing?

David: Well, no I didn't reject you, I felt you actually deserve getting sent away for what you're doing, but the fact is i learned. I didn't believe you was guilty of the charge but i thought you deserved what you got, because I felt your lifestyle was immoral.

Michael: Okay it was on the release of Sonny Wilson who got acquitted off death penalty.

David: Yea, yeah.

Michael: He was suffering and he came to you on his release.

Michael: yeah now this is something that's the story Sunny Wilson yeah no he's my dear friend he came to you with a message i asked him personally to go to you with an NBI report which is in this book that category says that i was not guilty. This proves that with a judicial system my case would have been thrown out of court, however we're not here to say anything about the judicial system.

David: I'll tell you what happened. Right he came to me, he actually rang me up on Christmas, day on Christmas day 1999, He actually had come out of the prison, on the 23rd 1999 and then flew back to England and rang me up on Christmas day. He said he got me a Christmas present. My present the news that you the confirmation and evidence that you were innocent the charge that was the NBI report he got and it was it was then you how did you get you did you bring he's playing to me I mean his wife came so he came down from Dover to stayed with me so it's a two-hour drive he came all the way down on Christmas to give you this good view yeah just after Christmas how did you feel when you were ready honored. I was honored to receive him because i knew that he was well.

Michael: You missed the question, how did you respond to reading the NBI report ?

David: Well the truth of the matter was Michael, it's such a long report, I couldn't understand it, right and i didn't respond until six months later when i finally realized what it was.

Michael: When you digested it ?

David: Yes, it took me time.

Michael: Yeah so it's another world.

David: Yeah i couldn't.

Michael: Okay let's cut a long story short. After six months you began to get inspired to come to the Philippines, to see the reality

David: Let me tell you what happened right, you had written that you were interested in Christian things, and i actually just put it on the back. I wanted to see the evidence. You wrote to me telling me how depressed you were, can't face the future and you was very low. I thought well, God is actually going to deal with you.

Michael: Yes.

David: Now a year later you write to me and told that me you actually read the book of Martin Lloyd Jones's on Spiritual Warfare and Joy Unspeakable Full of Glory and C.S. Lewis's book Mere Christianity.

Michael: Yes, yes that was a book that Sunny Wilson left with me.

David: Yes, yeah, yeah now when i saw the change in your letters, I knew that you had become a Christian. So i wrote back immediately and told you instructed you to get baptised, i actually rang up the newspaper Miller Lizzie Miller.

Michael: Can i tell you something? When your letter was in transit to me my letter was intrinsic to you saying.

David: I've already formulated the baptism.

Michael: Because i was inspired, I couldn't, I was dragged to the water tank. Pastor Lucas tried to say that well we can do it next. It wasn't good enough it had to be done. I had to tell the lord. I was an ambassador, and I got 25 other people, and we asked him for pastor Lucas to improvise, yeah and it was a wonderful celebration.

David: So that is the actually the baptism there yes in the U.S. Army oil drum. Now why was it in the oil drum tell me.

Michael: Because at the time the actual baptism trough, what do you call it, call it where you get when you get baptised.

David Immersed.

Michael: No the actual the baptism pool.

David: A river will.

Michael: This church always borrows one over the other side of the wall, now this is a large compound 12 hectares, divided into two sections. Now at the time there was gang warfare, so it was always put off.

We can't do it. We can't do it. What do you mean you can't do, it just do it. I remembered scripture, the man Eunoch (Ethiopian Unoch)

David: What Hinders me?

Micheal: What's stopping me., d he jumped in, and I think that water was stagnant, and dirty. It didn't matter to me'

David: That's like there was a Jorden.

Michael: Right yeah it doesn't matter it can be a sewage tank it was just a symbolic. More than symbolic i had to tell the lord number five.

David: so as a result of that I told Lizzy Miller. I had publish my book

Michael: listen to me i remember one of the editors from the (Southampton News Paper) The News at Protsmouth.

David: I had meanwhile been writing this book right and i didn't have the ending. In fact the book was initially, the title i thought 'Jacob have i loved Esau have I hated'.

Michael: Well it's like the book of Acts it ended on chapter 28 and i believe 29.

David: It's opened again.

Michael: We're the ones opening.

David: We are Acts 29, living testimonies.

Michael: You came to the Philippines and you decided to come with your dear friend, or should we say Gordon our friend.

David: Yeah Gordon, Gordon Smith

Michael: I've known him for 40 years and when i used to know him he was an old man, in my eyes.

David: He wasn't really.

Michael: In my eyes he was an old man, but when he came and he was always a Christian he was preaching and he had his own funny way. But i wasn't a Christian. But he was a good engineer he,

David: In fact he was praying for me the night of my conversion in Mrs Knights home'

Michael: okay anyway when Gordon Smith, when i was informed by you, that Gordon would like to accompany you to the Philippines, wonderful, wonderful, but when i saw him i didn't believe it was Gordon (Video clip) 'Where's my brother? ,There's my brother, take a picture'

Michael: And he looked a lot younger and he was Jolly and then he told me all about his his wife and he's found her lovely wife and his house clean which we will leave. Anyway we had a lovely uh mission last year. We had a few problems, teething problems but while you was here David i think we decided, well you saw there was a problem he problem was that pastor Lucas, you felt he needed help/

David: No no no no no, not quite right no what happened was pastor Lucas was invited, and pastor kim, Reverend Kim from Korea yeah who was a missionary here, had in fact invited me to preach in various places,

Angeles city jail, Olongapo City, cities of Cavite , In Curzon on Cities, we went around churches preaching and teaching the gospel. Right now the fact is when we came to this Prison, Gordon and I were overwhelmed with the amount of Christian work that was going on. That there were hard and notorious criminals being converted to Christ. Yeah i've never seen it before like it anywhere.

Michael: And when you found out that the president Reverend Lucas Dangatan jr was an ex-prisoner. 19985 with no money, Yeah i'll tell you something David, for three years i devoured every book in this prison paperback. When i come to finding no more books, i asked pastor Lucas if i could digest his library.

Michael: He said Michael this library is yours yeah and i digested it'

And i couldn't follow their teachers because it was all Taglish, that's 50/50. So I used to have time with pastor Andy and pastor Lucas pastor. Andy is an Associate Head Teacher , he has been here for 20 years. So i did my own study and then i realized that the teachings were 99%. I'm saying 99% because i disagree on some issues.

David: yeah

Michael: The book unfortunately, the Filipinos bless the heart, they read English, they understand it, but sometimes they cannot comprehend.

Most of he books that have been written are in English but I am fortunate to have an in education i can read it um so when I've been expounding these books i was opened. Then i realized that the true doctrines are the TULIP.

David: Can we talk about that in a minute, you are preaching at the moment. Lets get back to the mission we are talking about.

Michael: Yes .

David: Look when we came here, okay I saw this great, great work and I think I was since moved at the same time as you and I said to you Michael I want to invite these men to write their testimonies in the book, and you announced with the request and we .

Michael: Oh I remember now.

David: We commissioned them and you ask them at the same time as it came to me, you spoke the word so what did and i said we went to church compound churches here and there were hundreds of criminals. David: We had preached to 100's here.

Michael: What happened was we, we had a little meeting as we always do morning, or afternoon, And we said we're going to write a book in other words it's a follow-on from Converted on LSD. David this is going to be a joint effort between myself and David. David is the author because I real-

ize that if I'm connected by being connected it won't carry so much money, However I announced I was giving some words of encouragement and i announced that we have decided to write the first of a series of books and David came up with the name Trojan Horse, Trojan but Trojan Warriors. In order to have impact Gordon Smith expounded on revelations 11, 12, I believe it is. 'By the by the word of their testimony they overcame him by the blood of the lamb,

Michael : You quote the scripture:

David: They overcame him by the blood of lamb and the word of their testimony and they loved not their lives unto the Death.

Michael: Right so what i thought was if we can get a hundred testimonies of warriors declaring Jesus is the Christ and their testimony that will be the key to setting captive free.

View Video Hundred Men Comply with Michaels request.

Michael: So the key to setting the prisoners free. Now people here misunderstand they think it's prison. The whole world is imprisoned/

David: Absolutely it's, in bondage but this, this picture was inspired to me one night, I drafted it up and I went to kulai. kulai is the cultural artist center in the Philippines in New Bilibid prison. Immediately i was directed to one man, who knew exactly where i wanted, within one month this picture behind me which is a large version of this came up exactly i sent it to David he was jumping for joy all he could say was thank you.

Let me tell you now that story from ancient times was told oh there's never been a love like this before

The Vision view on YouTube https://youtu.be/Gc_J5JLBt0g

David: Now i want to just say to you Michael, The prison, New Building Prison. Let me just show you the picture of it there it is New Bilibid Prison, its the national prison, is like the grave. The grave does not respect anyone.

Michael: Let me have a look at the close-up of the uh yeah you see yeah yeah just just take it in we could actually put it actually.

Michael: It's just going in nicely now you can see the towers, Twin Towers.

David: Beautiful this is beautiful from the outside but horrendous on the inside. Well there's not too bad, there's a few snakes and rats and cock-roaches. The smell, open sewers, however it stinks. But never mind the prison is like the grave he doesn't respect anyone. The small and the great meet together, like the grave. The fact is in this grave (the prison) they're living, they're breathing but they're encased in chains and bondage, these have access to the outside world, when visited, even people from the government can see them. People here, we have great men in this prison, we have people with the street children in this prison, they have access to the whole world. We believe that God has called us in the prison ministry to share the gospel amongst criminals, so that they can share the gospel with their families. And it goes out to the world from within the prison. God loves to take the cast off of this world, to declare his name through sinners that have been converted to Christ and God loves to take the cast off of

this world through sinners that have been is delighted with a great and the rebirth and the rule the rule is we do it for nothing and the delight is that you see Christ being manifest in men's lives.

An example of what I mean we visited together, the other day, we travelled 18 hours on the coach, and we went to the city and we showed them the book, and lo and behold, at the church they opened the book unfolded and testimony 135 Linito t Barrique, he had in fact been sent us to life for murder and he was from Tiguero City and they were amazed to see his story. So you see we can use this book to testify to the villages, and cities where these criminals have been, where their victims are, to go and take the gospel of Christ to men. Another one, the same city Josephine's husband to be, the man that's on death row, the seventh online to be executed, his name is Manuel Ganabang he too from Tiguero City. We take the testimonies of these men's back to their own city to share the gospel, not only with the families, but also with the victims.

But this is why we use the book, and this is what the book is useful, to take testimonies life-giving testimonies to all the world. From out of New Believer Prison what a wonderful work, amen.

Michael: Now before before i got convicted I started a business I've had several businesses in my life but my last venture was Paradise Express. This was as a travel agent now in the book you will realize and read it Paradise Express is going to be kick started, reload kick starting back into action.

I'm going to find a way for any mission, any church that wants to send people here to train as missionaries, work with street children, criminals, you name it, or to come for a holiday, come to the Philippines we will give you a training holiday of a lifetime. Yes I'm not saying every day will be going to the prison, but we will put it together in such a way that you can relax, enjoy the beautiful country, and go back expressing your burden to your church how you can help.

David: This ministry will particularly interested bible students, those that are in bible studies and want to be in real practical evangelism. We will come and share with you how it's done here in the prison. It's a wonderful opportunity , we'll give you a diploma from Trojan Horse International Teacher Training College, a graduate from this teacher training course.

Michael: Now there's another another thing go on your portfolio another thing we've got we've got um confirmation from uh the honorable Raymond luag, who's the other director of justice, who's kindly once again this year granted permission for the Trojan Horse International, to take to make instead the prison intensive video footage, which will make a documentary library. I have pledged all my money on your latest.

David: Not only in this Prison.

Michael: We've got the women's correction highlighted here it reads the women's correctional, which is about 30 minutes drive from here. It holds less than a thousand women. We are going to write the next book, including the intestines the women, we've got some lovely testimonies of women converted. There's lots of work for women evangelists. Now I requested that I be allowed to be the cameraman, if not never mind, we've got another one so that's where we're going.

David: Should i say women's servants because they have a place in the church. Yes, warriors yeah.

Michael: Call them what you like they're God's children.

David: They've got a purpose but they've got an order in the church as we have an order in society.

Michael: Well that's all folks for now, we trust you enjoyed this it's the two brothers from England. We we're renowned from years back have been terrors. I used to follow Satan, i didn't know the Lord has let me prosper but now I'm following the true king .

TROJAN WARRIORS PART 3 OUR DOCTRINAL FOUNDATION

Doctrinal Foundation https://youtu.be/Tvp-3pKvH1U

Michael: Earlier we mentioned, I mentioned that through my reading the Lucas Dangaton's library don't know I came up with the solid founda-

tion of the TULIP, and you cut me short, you said will expand on that later.

David: Yes. Yes.

Michael: Can we revitalize that?

David: Show me the book but contains the information.

Michael: The five points of Calvinism.

David What is the book Called:

Michael: This is Inside the Tulip now inside the tulip are five points. The first one is total depravity would you like to mention what total depravity means.

David: Well I will do but can I just throw a little bit more light on this whole subject. You are the first person in 30 years, that i have discovered that have I realized the truth of the gospel are contained in these tenets. In England there are very few that actually believed these doctrine. I came to believe these truths when I was very soon converted, after about one year, and I was in the Pentecostal church in the Assemblies of God. I roamed from church to church.

Michael: I remember , I remember you wasn't settled.

David: Until I a church which was a Strict and Particular Baptist church , in Bierton, near Aylesbury, Buckinghamshire.

Michael: Yes I remember.

David: Now this church was a little church with several, old people, but the minister that came to preach were faithful to the bible, but they believe the Bible, from cover to cover. It was strange to go there because it's was quaint out of date by over a hundred years. It was another world you know but the fact is they preached the bible. I was nurtured there and I learned a gracious way of life, and I love the times in the Strict Baptists Church. In fact they appointed me as a preacher and teacher of the gospel. I was sent from the Bierton Strict and Particular Baptists Church in 1982, and commissioned to go wherever the Lord opened the door for me to preach, and the Lord has brought me here to the Philippines and you're telling me, 30 years later you've discovered the sovereignty of God, as pointed out in the five points of Calvinism. That is the TULIP. Well we can talk about that if you want.

Michael: Will let me just mention the five points. Total Depravity, Conditional election, Limited Atonement, Irresistible grace and perseverance of the saints.

David: So that's T. U. L. I, and P. 5 points.

Michael: Now what I found here in New Bilibid Prison, there's so many Christian denominations.

David: A ranger of them, Seventh Day Adventists.

Michael: There is a host.

David: The Born-Agains , Catholics.

Michael: Now it's Reverend Lucas is very strong on eternal salvation, eternal security. Now this is his main teaching, once saved always saved.

David: Because that is based upon the immutability of God.

Michael: Now if you accept that the rest of the flower blossoms. Now Pastor Andy, we have now made a film. Pastor Andy i said before.

David: He is a head teacher and has done 17 years for drug dealing with a marijuana he's been in prison for 17 years. His is the second testimony in the book.

Michael: For the sake for the sake of time it's a one hour. I've condensed into 45 minutes.

David: We can make it available in England.

Michael: it's about 19 points of eternal security and can do a study and teachings are 55 we've condensed it into 19 points. We will make it available world wide.

David: Now coming back to the point long as five points. Do you want me answer the points one by one.

Total Depravity maintains that the result of Adams sin every faculty of the human soul, body and mind, is fallen. We need to be delivered from ourselves, which evolves the will. The will is in bondage to sin. We cannot choose Christ. We will not choose Christ unless Christ sets of three to choose him. Totally Deprived fallen in every respect. That doesn't mean to say that we are the worst we could possibly be, but the whole gamut of sin is the result of every man being in Adam fallen and under the wrath of God.

Michael: Its a disease incurable apart from the blood of Christ. Next one unconditionally Election.

David: God in His wisdom to manifest His and glory, chose to save some of Adam's race to salvation, by Jesus Christ, unconditionally. It wasn't based upon what they could do, or what they are able to do, or whether they will have faith. He chose because he loved to save some, as he set his love upon some, not the whole of humanity. Jacob ever loved Esau have I hated that the purpose of God according to election might stand. People have do not teach this as l do.

Michael; They argue and argue.

David: The fact is God has spoken and God's Word will stand. I'm a minister of the gospel.

Michael: Next one Limited Atonement.

David: It means that those who whom Christ died and shed his blood

and redeemed will and absolutely certain be saved. When Jesus died on the cross it was once for all and a never to be repeated sacrifice. His blood was shed to take away all sin, every sin for his elect. Christ died for the elect. The elect will be saved because he died. We don't know who the elect are. The elect are manifest when they come to faith in Christ.

Michael: Thank you the fourth point irresistible grace, irresistible expand on that.

David: When God calls a sinner, he works he woes his bride to himself, they cannot resist the call of God because God is on omnipotent God, is gracious and he just makes the sinner willing. He does it by graciously working in the hearts of men by give him a new birth, winning him by love, the love of Christ is she'd abroad, and they can help but loving when they discover what he's done with them. They love him it is irresistible the grace of God in this sense cannot be resisted. Men resist God of course they do, but the born-again believers, the minute they are born in Christ follow Christ irresistibly.

Michael: Very nice put about perseverance of the saints.

David: The fact is the saints will persevere to the end. Everyone that's born again, unto God, every child of God born to the kingdom will persevere. It doesn't matter what.

Michael: They will enjoy the banquette .

David: They will enjoy the banquet. It doesn't matter what Satan throws at you that doesn't what trial they enter into, and God will allow them to be tried. It is true concerning Abram he was trying of God 40 years after the promised seed. God said concerning Abraham, it please God . Abram believed God and it was counted unto him for righteousness. Unfortunately some of God's children, when they're are tried, they fail. They like the prodigal son they go off into the far country, spend all the riches on the goods, but in the end, because of the love of God to them, He allows them come to come to the end of themselves and brings them back into the fold. Puts the ring on the finger, the robe of righeousness on them. They cannot be lost because God will save his elect , come what may. The Bride of Christ is complete, none shall be lost, none can pluck then them out the Father's hand

Michael: Now there's been a lot of debating now if you haven't ever got this conviction that you are eternally secure, in the hands of Christ, there's something wrong. Now Christian in doubt is a Christian in misery.

David: Absolutely.

Michael: I'm not miserable.

David: I'm telling you Michaels, because i believe in the sovereignty of God i will go through the world, I don't care if the world's against me, I don't give the devil's I is against me. I will stand alone for Christ. I will follow Christ. I don't care what happens. Christ is my saviour. I have fall into wickedness and sin and forsaken of my family. But I love my new wife now. I love everything about them but the fact is I will not forsake Christ ever again, by the grace of God , because he's love so much and I'm empowered, by this grace that God. I'm an evangelist because I believe God is sovereign he will save if we preach the gospel. Then that say that Calvinism destroys evangelism, they don't know what Calvinism is. Let's not use the word Calvinism let take about biblical-ism. Let's talk about the Bible. God will is sovereign. God will save and it's He's a wonderful saviour/

Michael: Jesus is the Christ.

David: Jesus is the Son of God.

Michael: This is a message to the world. David has been a Christian for 30 years and he's telling you now

David: Yeah.

Michael: On the words of Christ. If you're in his hand it is impossible for you to be lost.

WILLIAM OLA POLOC VIDEO PLAY LIST

View The YouTube Play List

https://www.youtube.com/watch?v=8J_-6dO_RXs&list=PLxUCCNlXt-FtlNwdu_c5to2hADVuNfY5Qp

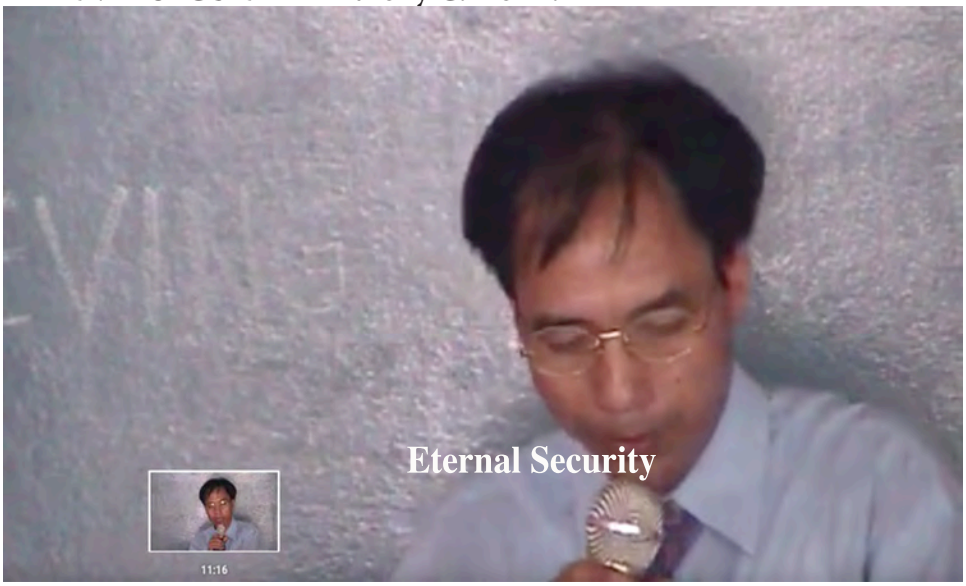
ANTHONY DOLIN'S TESTIMONY

View On YouTube https://youtu.be/sY8TSRJWVRA

ANTHONY DOLAN 2

View on YouTube https://youtu.be/2GYjDs258yk

ETERNAL SECURITY Anthony C. Dolin.



Andy Dolin Eternal Security

View on YouTube https://youtu.be/AYurSDrvRgg

THE HISTORY BIERTON STRICT AND PARTICULAR BAPTISTS.

View on Youtube

I was called by the Lord Jesus Christ, to follow him, on the 16th January 1970, but was not connected with any particular Church. I learned some gospel truths from Christians who took time to help me. I began to read

the bible immediately and soon realise it was important to read a proper translation and not a paraphrased version. I read the King James version and once I realised the doctrines of grace were those taught in the bible, I joined the Bierton Strict and Particular Baptist Church, in 1976.

However I withdrew from the Church, over matters of conscience, in 1984. However due to our strict rules, relating to church membership, I remained a member of the church as the church never did terminate my membership. This was because they wanted me to return.

This account tells of the way unelected trustees took over the responsibly of the Bierton Chapel unlawful while I was away on mission work in the in the Philippines and on m return in 2003 these trustees denied my continuing membership of the Bierton Church, and sold our chapel.

Having written an account[1] of my secession from the Bierton Strict and Particular Baptist church in 1984, over matters of conscience, on the 26th of June 1984. This is the sum of my findings:

The Bierton Church was formed in 1831[2] and I was accepted as a member of the church[3], on the 8th January, 1976. We became a Gospel Standard cause, on the 16th of January 1981[4]. In 1982, as a member of the Bierton Church, I was called by the Lord and sent by the church, to preach the gospel. My application to preach[5] was sanctioned, by Mr Hill of Luton and Mr Hope, of reading, both ministers and pastors of Gospel Standard Churches. I was licensed to preach, and sent by the Church, to go wherever the lord opened the door for me to preach. I preached in many Gospel Standard causes since that date till June 1984.

I was also appointed as church secretary[6] and the correspondent for the church and corresponded booking our visiting ministers. This correspondence included communicating with those who withstood our work and enabled me to examine those serious charges, levelled at the church, for holding doctrinal views that were opposed by some.

These issues arose once we has became a Gospel Standard cause. Our alliance with the Gospel Standard Baptist was opposed by those outside our

1 Originally published as, 'The Bierton Crisis 1984'. Now published in, 'Let Christian Men, 2nd Edition'.

2 See. 'Let Christian Men Be Men', Chapter 16 Bierton Articles Of Religion 1831,

3 See Ibid. Chapter 3, Joining The Bierton Strict And Particular Baptists and under, ' I Join The Bierton Church'.

4 See Ibid. Chapter 18, Bierton Becomes A Gospel Standard Cause.

5 See. Ibid. Chapter 3, Joining Bierton Strict and Particular Baptists under, 'A Call To Preach The Gospel.'

6 See Ibid. Chapter 3, under the heading, 'I am Appointed Secretary'.

church, as is demonstrated by Mr. Kenneth Dix[7], who was a Strict Baptist Historian, and pastor of Dunstable Baptists. His response typified the opposition of some who were against Gospel Standard Baptists. It was my responsibility to resolve those serious charges, levelled at our church. Those who opposed us were Evangelical, other Strict Baptists, and Congregationalist, who labelled us as Hyper Calvinists. Hyper Calvinist being a derogatory term and used by those who are less Calvinistic than others.

I have shown, in my publication, The Bierton Crisis 1984, that the church we're unable to maintain a faithful testimony to the truths of the gospel of our Lord Jesus Christ, as outlined in our church's articles of religion, and set out in our indenture and Trust Deed, dated 1831. Or, the Gospel Standard articles of religion[8]. As a result I (my wife and I) seceded from the church on the, 26th of June 1984 , over matters of conscience. And due to our strict traditional related to membership, we remained church members as the church did not terminate our membership[9]. This was because the church did not wish us to leave, but to return. Our rules are clear, only the church can terminate ones membership. A copy of The Bierton Crisis was personally sent to the trustees and all concerned[10]. The trustees being Mr. A King, Mr. P. Janes, Mr. Baumber Mr. T. Martin and were aware of my honourable standing as a church member. And they were responsible to ensure the chapel was used to promote the gospel as outlined in our articles of religion, and set out in our trust deed. As a result of publishing The Bierton Crisis 1984, and sending a copy to Mr. David Oldham, Pastor of Evington Strict Baptists, in Leicester and of North Street Strict Baptist, Stamford, he invited me to conference whereby the matters that I had written were discussed, these were both churches I had been engaged to preach in the past. We committed the whole matter to the Lord.

As a minister of the gospel, and sent a minister of the Bierton Church, I continue to this day, at home and abroad, teaching and promoting the gospel of the Lord Jesus Christ. This secession from the Bierton Church was due to the churches failure to preserve the doctrines of grace, and in particular the doctrine of particular redemption, as specified in our trust deed.

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7 See Ibid. Chapter 4, Visitors and Strict Communion under heading , Mr. Dix Of Dunstable Baptist Objects.

8 See Ibid. Chapter 26, Gospel Standard Articles.

9 See Ibid. Chapter 26, Gospel Standard Articles and Church rules and Cessation of Membership.

10 See Ibid. Prelude and under the heading, A General letter To Persons Listed Below.

As a church we were duty bound to preserve and keep the doctrines as specified in our trust deed. One of which was that of particular redemption. Our trustees were obliged to ensure this took place and that the chapel building be used for that purpose[11].

The church failed to do this and allowed its other male church member Mr. King and one of our trustees, to teach general redemption, as is recorded[12] in, 'The Bierton Crisis 1984', and now, 'Let Christian Men be Men'. The church was in error and have violated the terms of our trust deed.

The lawful trustee's were personally give a copy of The Bierton Crisis so they were fully aware of the situation and were responsible to act appropriately, but they did not.

Despite my many failings and serious falls I continue to this day, as a minister of the gospel[13], with my work, not only in England but also in the Philippines and now in Pakistan.

Upon hearing of the closure of the Bierton chapel, on return from mission working in the Philippines, in 2002, I was encouraged by Mr. Paul Crane, of Laken Heath, our appointed church overseer, to return to Bierton and reopen our chapel.

I also learned that at the same time as the last worship service was being conducted in the Bierton Chapel, which was on the 22nd of December 2002, and after the last member of the church had died, and the chapel was left in the hands of the 5 trustee's, I have been conduction Christian gospel mission work, in the Philippines. A work that through William Ola Poloc who was fulfilling his calling an commission of preaching the gospel to prison inmates in Baguio and Benguet jails. And, in October, 2002 I baptised 22 inmates, in Baguio City Jail, all prisoners, who had been converted from crime to Christ, thorough the preaching work of William Poloc. Not only so, but also 8 souls in Benguet District Jail. And so 30 souls were being added to the church while the Bierton chapel was being closed by Mr. King and the remaining trustees. Who maintained they were too old to continue looking after the Bierton Chapel and Mr. King had advocated general redemption which was contrary to the Bierton Church articles of religion and the gospel of Christ.

Upon approaching those whom I understood to be the lawful trustees[14] of the chapel, who were an Association of Grace Baptists Churches, that the 5 trustees, including Mr. King, had given over the care of the Bierton chapel

11 See Ibid. Chapter 29, Our Trust Deed and Ground Plan.

12 See Ibid. Chapter 1, Truth Causes A Division.

13 See, Trojan Warriors, by David Clarke

14 See Ibid. Letter To The Association Of Grace Baptists Churches Ltd

to, I was refused permission to use our Bierton Chapel.

And so I write to the Association requesting they give full proof they were the lawful trustees[15], but I was ignored. I soon learned that these were not the lawful trustees as they had not been elected by the church. This is because our trust deed states that new trustees must be elected by the church. This Association were unfamiliar with our traditional rules relating to Church membership, as clearly spelled out in the Gospel Standard rules relating to Church membership. The Association were also opposed to our doctrinal stand and positioned, as we were a Gospel Standard cause. When seeking to resolve my claim against the Association it was first denied that we were a Gospel Standard cause, for which I gave full proof by a letter addressed to our church from Mr B.A. Ramsbottom[16], the pastor of Bethel Strict Baptist, in Luton, who address the issue of singing hymns teaching general redemption. At the London County Court, in 2004, they claimed I was no longer a church member dismissing our traditional rules relating to the cessation of to church membership. They simply denied that I was a church member. Despite my sending them a copy of my book, 'The Bierton Crisis 1984', that outlines, in detail, my membership and reasons for action. So in light of that denial I was not prepared to argue with them and I decided to leave the matter to the lord to deal with.

The Association went ahead and registered the Bierton chapel Trustee Deed , with the H.M. Land Registry, by producing a Memorandum of Appointment of New Trustees[17] stating that this made them the lawful trustees. And that they had taken over the responsibility for the Bierton Chapel from the existing trustees who had been lawfully elected by the Church, in 1976. This Memorandum of Appointment of New Trustees was signed and dated in the, 5th of February 2003[18], after all the members of the church had died bar one, and without notifying Mrs. Holloway or myself who were the remaining two, of seven church members alive.

It was noted that This Association lodged a Memorandum Of Appointment of Trustees with the land Registry signed and dated on the 5th Febru-

15 See Ibid. Chapter 21, My Letter To The Association Of Grace Baptists Churches Ltd.

16 See Ibid. Chapter 6, The Children's Hymn Book under Letter From Mr. Ramsbottom.

17 See Ibid. Chapter 29, Our Trust Deed Ground Plan and Document DL Date 05/02/2003 Memorandum Of The Choice & Appointment Of New Trustees (AGBC Ltd)

18 See Ibid. Chapter 29, Our Trust Deed Ground Plan and Document DL Date 05/02/2003 Memorandum Of The Choice & Appointment Of New Trustees (AGBC Ltd)

ary 2003 in order to register ownership of the Bierton Chapel in their name, how ever the Association had not been elected as trustees by the church and so were not the lawful trustees. The trust deed specifies that new trustees must be chosen and elected by the Church according to the terms set out in the trust deed which also states that a period of 12 months must elapse after the public worship in the meeting house[19] has been discontinued before chapel is disposed of. The Association failed in this respect and had no lawful right to register the Title Deed of the Bierton church in their name, or to sell the Chapel. On my return from mission work in the Philippines, the full story and account of that mission being told in, 'Trojan Warriors', I requested the Association give full proof that they were the lawful trustees, but they simply ignored me. They refuse me permission to use our chapel and offered to sell it to me for around £150,000.00. This memorandum of appointment of new trustees was unlawful, and was contrary to the express terms of our trust deed, as they had not been elected as trustees, by the Bierton church. They finally sold our chapel, in 2006. This was a serious error in law which needs to be corrected.

The Bierton chapel is now a domestic dwelling.

Despite all these awkward and difficult workings of religious men my work, as a sent minister of the Bierton Strict Baptist church, continues not only in the U.K. but also in the Philippines and Pakistan, and with over 100 printed publications relating to the doctrines of the gospel, made available, world wide, on Amazon.

I maintain that The Association of Grace Baptist Churches LTD has a duty to make amends for the errors that they have made and resolve the matter. A meeting with the board of trustees of the Association of Grace Baptist Churches LTD, in order to discus a means resolving this outstanding matter, is most appropriate and would avoid unnecessary further action.

Ministry Continued

I continued my ministry, even after serious life difficulties and failings and in October 2001, was called to preach the gospel, to many prisoner in Jail and Churches,in the Philippines.

This tells of the way unelected trustees took on the responsibly of the Bierton Chapel unlawful while I was away on mission work in the in the Philippines. These trustees denied my continuing membership of the Bierton.

For Further Information and to hear The Testimony Of William Ola Poloc Please read of view the Youtube Video called, Called From Darkness

19 See Ibid. Chapter 29, Our Trust Deed.

PUBLISHERS PRELUDE

This publication outlines the difficulties connected with the closure of The Bierton Baptist Chapel, where the Trust Deed and Title to the chapel was not registered with H.M. Land Registry. The problem arose when the Trustees wished to dispose of the chapel after the last worship service was held at the closure of the chapel, on 22nd December, 2002. It was assumed that there was not lawful person to take on the responsibly for the chapel, as a sole trustee. The Trust Deed, states how trustees are to be elected, and was recovered from one of the former church members who had died, and was lodged with their solicitors and was recovered sometime after the year ending , 2002.

A full account is published in, 'Let Christian Men Be Men', by David Clarke.

The Bierton Chapel belonged to the Church called the society of Strict and Particular Baptist which was formed in 1831 and the chapel was closed for worship on 22nd December 2002, and its entitlement to membership, and rules, are recorded in the Title Deed and Indenture, of the same date.

Mr. David Clarke was received as a member of the Bierton Church, in 1976. And the church became a Gospel Standard listed cause on the 16th January 1981. An account of his call by grace, which took place on the 16th January, 1970 and is told in 'Converted on LSD Trip,' by David Clarke.

Mr. Clarke was appointed secretary and dealt with the various matters of the Church that held to traditional rules relating to church membership as expressed in the Gospel Standard rules of conduct. Mr. Clarke was called by the Lord, and sent by the Church to preach the gospel, in 1982 and preached in many Gospel Standard Churches, in the U.K. until, July 1984.

Mr. Clarke seceded from the Bierton Church, in 1984 over matters of conscience as the church had turned aside from teaching particular redemption and allowing one of its male members to teach general redemption which was contrary to the churches articles of religion as expressed in the trust deed. That male member being Mr. King and also a trustee of the church. On withdrawing from the church Mr. Clarke wrote a full account of his withdrawal in his book, 'The Bierton Crisis 1984' and gave copies to the lawful elected trustees and to all concerned. The trustees were responsible for ensuring the church continued to worship God, in the chapel, according to the terms and doctrines, as expressed in the trust deed. It was Mr. Clarke's complaint that the church had failed to honour their com-

mitment to continue to maintain the doctrine of particular redemptions as clearly specified in their trust deed. Mr Clarke remained an honourable member of the Church, as his membership was not terminated by the Church, as they wanted him to return. This was in accordance with their strict rules relating to traditional Church membership of Strict Baptist Churches.

Mr. Clarke continued his call to preach and in the year 2001, went on mission work to the Philippines teaching and preaching the gospel to many prison inmates in New Bilibid Prison, in Muntinlupa City, and other prisons. In the year, 2002 as the founding director of a mission called Trojan Horse International mission to the Philippines William Ola Poloc, was appointed , on his release from prison in August 2002, as a sent minister to preach the gospel to Baguio City, Philippines, including the jails in Baguio City and Benguet District jails. This work of William Ola Poloc is recorded in his testimony entitled, 'Called From Darkness To His Marvellous Light.' by William Ola Poloc.

On Mr. Clarke's return to the UK, in 2003 he learned all the former members of the Bierton Church had died and he was encouraged, by the former overseer of the church, Mr. Paul Crane to return and reopen the Bierton chapel and that the Association of Grace Baptists Churches LTD had taken on the responsibility of the chapel but the Association refused him permission to use the Bierton Chapel to continue his work as a gospel minister and refused to return the Trust Deed of the Bierton Chapel to him. They stated that he was not a church member and that the Bierton Church was not a Gospel Standard Cause.

Association Of Grace Baptists Churches Ltd.

This booklet tells the whole story and is submitted to the Association of Grace Baptists Churches LTD, with a view for them to put matters right in order for Mr. Clarke to continue functioning as a member of Bierton Strict and Particular Baptist's, for which he has done so to this day , not only, in the UK, but abroad, in the Philippines and now Pakistan.

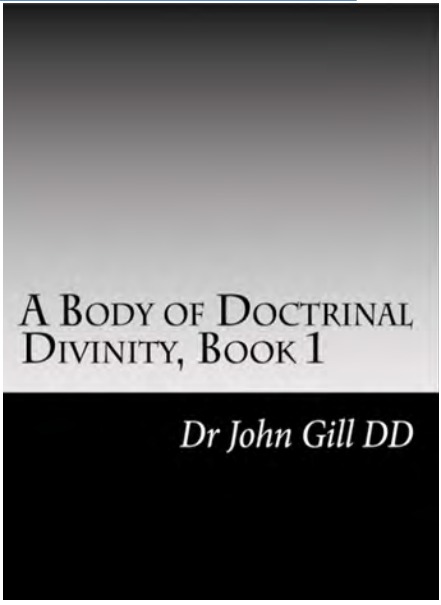
BIERTON PARTICULAR BAPTISTS

RECOMMENDED READING

All these publications are available as hard copies from the author

FURTHER PUBLICATIONS

A BODY OF DOCTRINAL DIVINITY BOOK 1



A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert. Ed

THIS IS BOOK 1 Treating The Subjects: Of God, His Works, Names, Nature, Perfections And Persons. And Contains: Chapters 1 Of The Being Of God 2 Of The Holy Scriptures 3 Of The Names Of God 4 Of The Nature Of God 5 Of The Attributes Of God In General, And Of His Immutability

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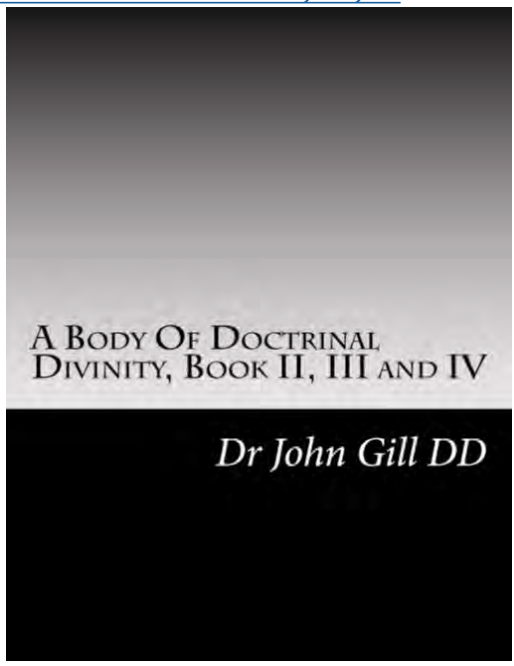
A BODY OF DOCTRINAL DIVINITY II, III,IV.



A System Of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

The contents of Book II treats the subject of Of The Acts and Works of God Chapter I Of The Internal Acts And Works Of God; And Of His Decrees In General Chapter II Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election. Chap-

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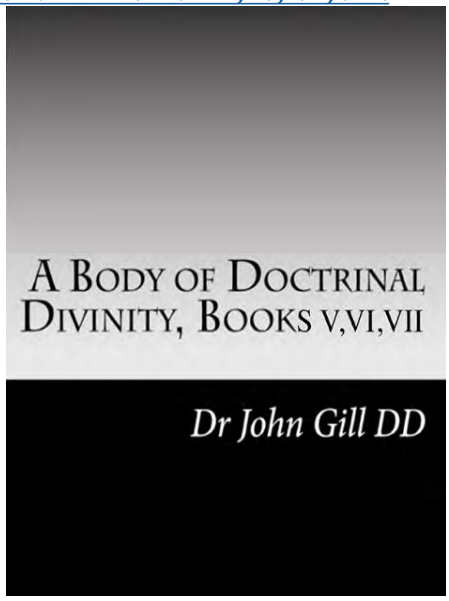
A BODY OF DOCTRINAL DIVINITY, V, VI,VII.



A System OF Practical Truths

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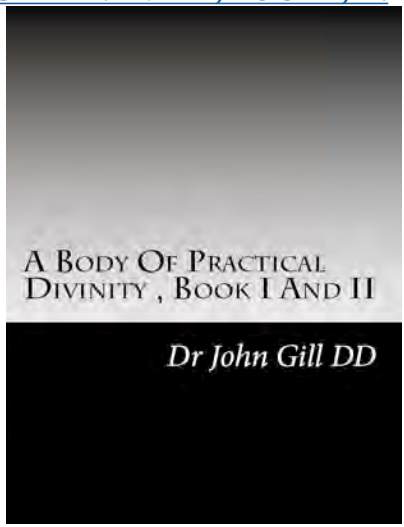

A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

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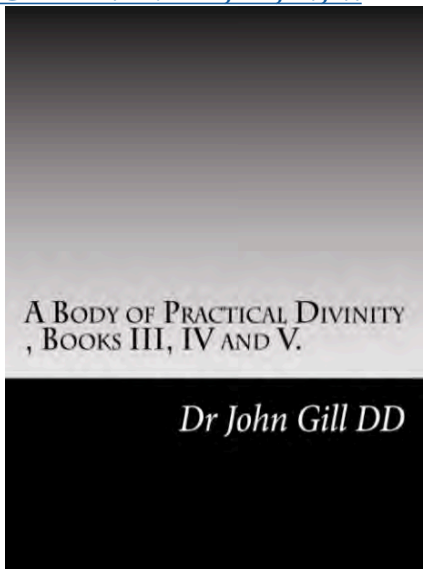

A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

Book III

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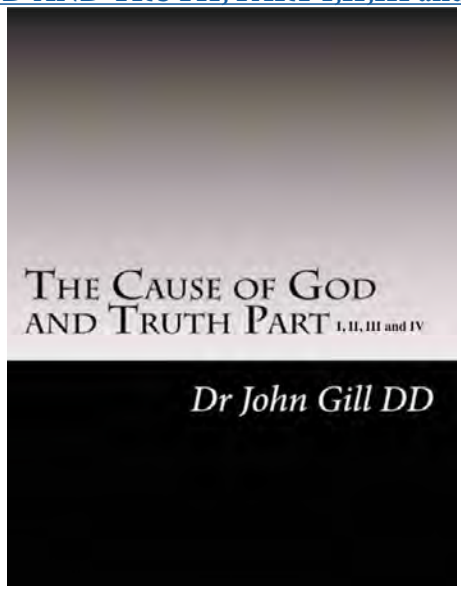
From, The Pretended Jewish Baptism Of Israelites And Proselytes

THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV.



Authored by Dr John Gill DD, Created by David Clarke CertEd

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture. The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them. The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Armin-

ians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens. The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account. This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery. This new edition, with some alterations and improvements, is now published by request.

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Volume IV

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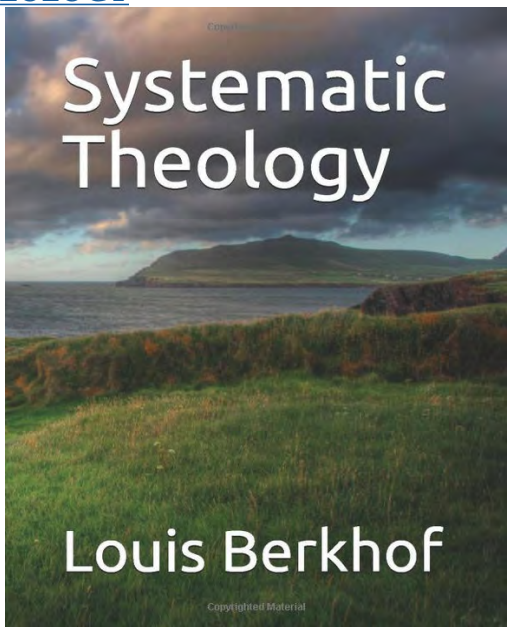
SYSTEMATIC THEOLOGY



This work of Louis Berkhof has been presented to the ministers of Christ Centred Churches Inc., in the Philippines, by David Clarke, the Director of Trojan Horse International and the sole remaining member of Bierton Particular Baptists. You will be aware that Louis Berkhof like other reformed theologians were futurist in their archaeological views. To assist in their studies on this subject we recommend James Stuarts Russell's book, 'The Parousia', along with 'What Happened At 70 A.D.' and 'Final Decade Before The End', by Edward E. Stevens, as listed at the end of this book.

AUTHORS PREFACE

Now that my Systematic Theology is again being reprinted, the Preface can be very brief. It is not necessary to say much about the nature of the work, since it has been before the public for more than fifteen years and has been

used extensively. I have every reason to be grateful for its kind reception, for the favourable testimony of many reviewers, and for the fact that the book is now used as a textbook in many Theological Seminaries and Bible

Schools in our country, and that requests were even received from abroad for permission to translate it into other languages. These are blessings which I had not anticipated, and for which I am deeply grateful to God. To Him be all the honour. And if the work may continue to be a blessing in many

sections of the Church of Jesus Christ, it will but increase my recognition of the abundant grace of God.

L. Berkhof Grand Rapids,
Michigan August 1, 1949.

ABOUT THE AUTHOR

Louis Berkhof (1873-1957). Berkhof was born in Emmen, Netherlands. He emigrated with his family to Grand Rapids, Michigan in 1882. He graduated from Calvin Theological Seminary in 1900 and accepted the call to be the pastor of the Allendale, Michigan First Christian Reformed Church. In 1902 he went to Princeton University for two years earning a B.D. degree. He then accepted the pastorship of the Oakdale Park Church in Grand Rapids. In 1906 he was appointed to the faculty of Calvin Theological Seminary. He assumed the presidency of the seminary in 1931 and served until retirement in 1944. A talented teacher and hard-working author, among his twenty-two books is Systematic Theology, which has been translated into several languages and used in many conservative colleges and seminaries.

THE EVERLASTING COVENANT

Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant', by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity', was one of the writings that ena-

bled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976.About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS

Volume 1	Volume 2	Volume 3	Volume 4

Volume 1: Sermons And Tracts
Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his

writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth. **Volume 1**

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9 A Dissertation Concerning The Rise And Progress Of Popery

10 Baptism: A Divine Commandment To Be Observed

11 Baptism: A Public Ordinance Of Divine Worship

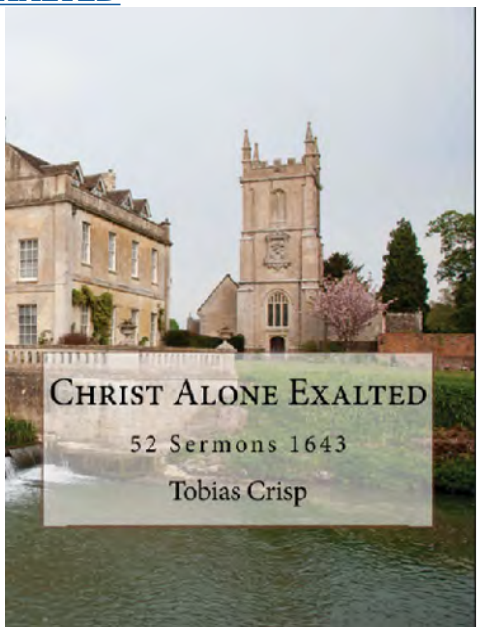
12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

Volume IV

Contents 1 The Argument From Apostolic Tradition, In Favour Of Infant Baptism 2 An Answer To A Welsh Clergyman's Twenty Arguments In Favour Of Infant-Baptism 3 Antipaedobaptism; Or Infant-Baptism An Innovation 4 A Reply To A Defence Of The Divine Right Of Infant Baptism 5 Some Strictures On Mr. Bostwick's Fair And Rational Vindication Of The Right Of Infants To The Ordinance Of Baptism 6 Infant Baptism: Part & Pillar Of Popery 7 A Dissertation Concerning The Baptism Of Jewish Proselytes Chapter 1 Of The Various Sorts Of Proselytes Among The Jews Chapter 2 The Occasion Of This Dissertation Chapter 3 The Proof Of The Baptism Of Jewish Proselytes Inquired Into 4 The Proof Of This Custom Only From The Talmuds And Talmudical writers.

5 The Reasons Why Christian Baptism Is Not Founded On, And Taken From, The Pretended Jewish Baptism Of Israelites And Proselytes 8 The Duty Of A Pastor To His People 9 The Work Of A Gospel Minister Recommended To Consideration. 10 The Doctrine Of The Cherubim Opened And Explained. 11 The Form Of Sound Words To Be Held Fast A Charge, 12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



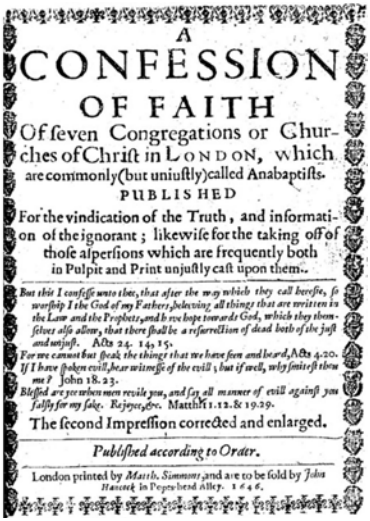
52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published. He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths. He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters. Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

THE FIRST LONDON PARTICULAR BAPTISTS 1644-66

CONFESSION



A
CONFESSION
OF FAITH
Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniustly) called Anabaptists.
PUBLISHED
For the vindication of the Truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently both in Pulpit and Print unjustly cast upon them.

But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of dead both of the just and unjust. Acts 24. 14, 15.
For we cannot but speak the things that we have seen and heard, Acts 4.20.
If I have spoken evill, bear witnesse of the evill; but if well, why smitest thou me? John 18.23.
Blessed are ye when men revile you, and say all manner of evill against you falsly for my sake. Rejoyce, &c. Matth 11.12.& 19.29.
The second Impression corrected and enlarged.

Published according to Order.

London printed by Matth. Simmons, and are to be sold by John Hancock in Popes-head Alley. 1646.

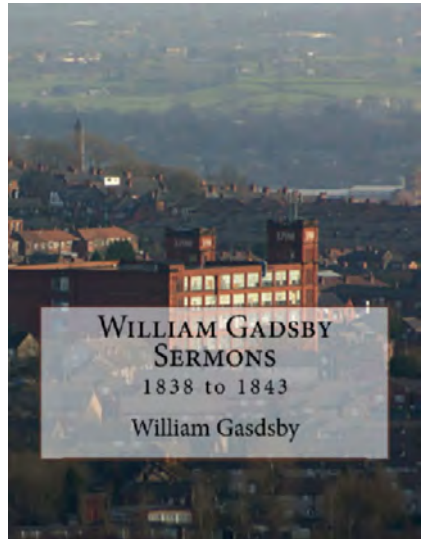
Compiled by David Clarke

1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644
Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

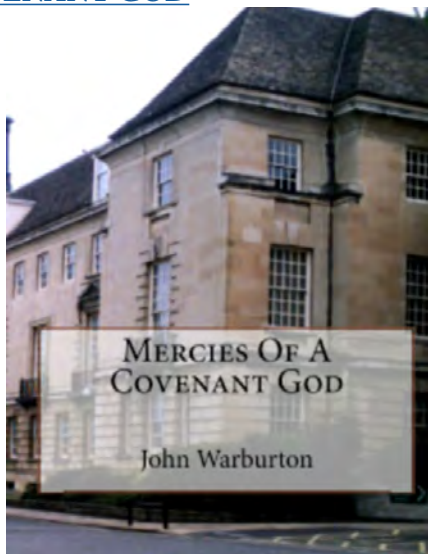
The Second edition is better than the first confession as it is much les legalistic but strong in the teaching of salvation (Soteriology) and predestination. This book included a set of recommended readings relating to Reformed theology

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
Authored by William Gadsby

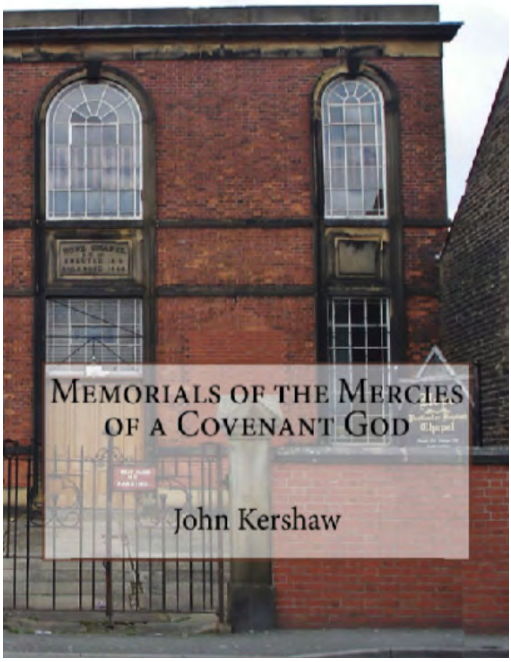
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843. William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists. He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death. William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.



Mercies Of A Covenant God
Authored by John Warburton, Created by Bierton Particular Baptists

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God. This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace. This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things. The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt. This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



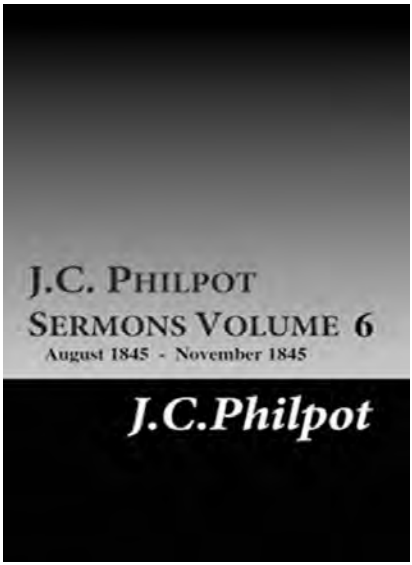
Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned) ISBN-10: 1977848958 BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography "Memorials of the Mercies of a Covenant God while Traveling through the Wilderness", is one of the best written of its genre. He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot. These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

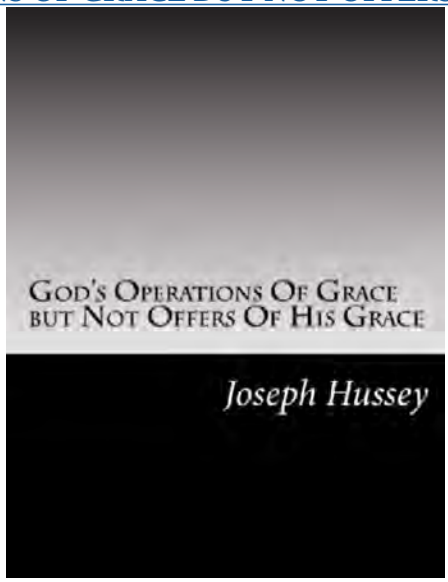
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume.Sermon90 Divine Arithmetic91 Miracles Not Ceased92 Spiritual Delight, and Confiding Trust93 Divine Enlargement And Spiritual Obedience94 The Refuge Of The Oppressed95 The Anchor within the Veil96 Divine Husbandry97 Blessings Imputed, And Mercies Imparted98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

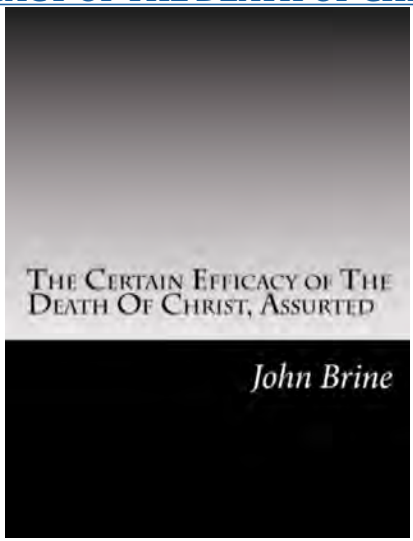
GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707
Authored by Joseph Hussey

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour. There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America. This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died. This book is published to assist Preterits' studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

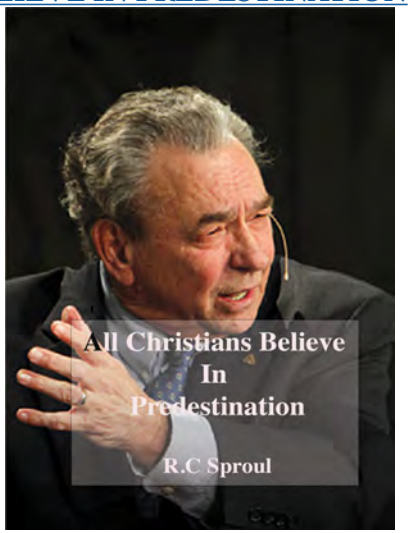
THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died. In the Second, the Objections which are usually urged by the Arminians, and others, will be answered. In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them. In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People. This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

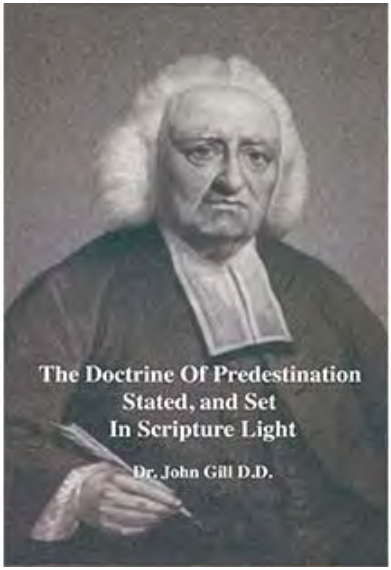
ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION

SET IN SCRIPTURAL LIGHT

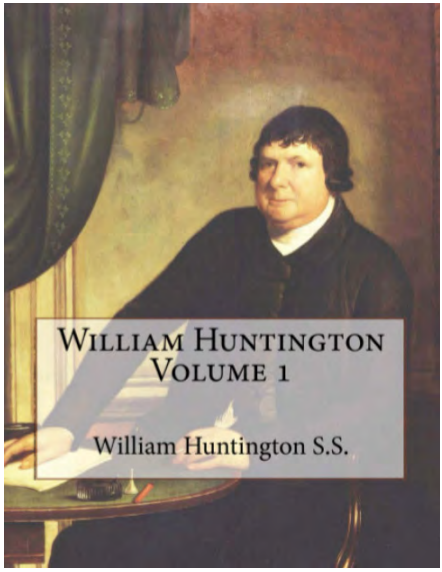


Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

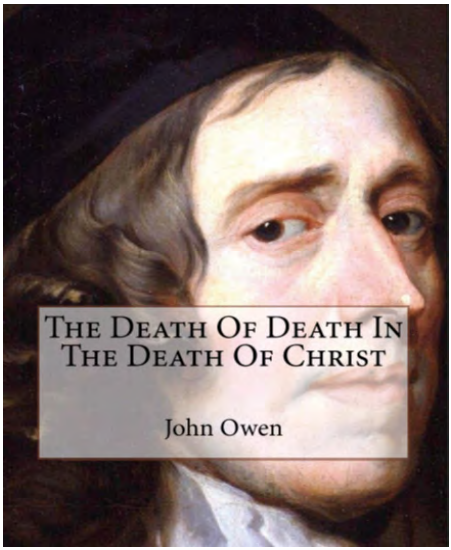
WILLIAM HUNTINGTON VOLUME 1

Of a 20 Volume Set.



Authored by William Huntington S.S.

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day. There are 20 volumes of his works that were published in 1811, this is volume 1 of that series. This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.



John Owen

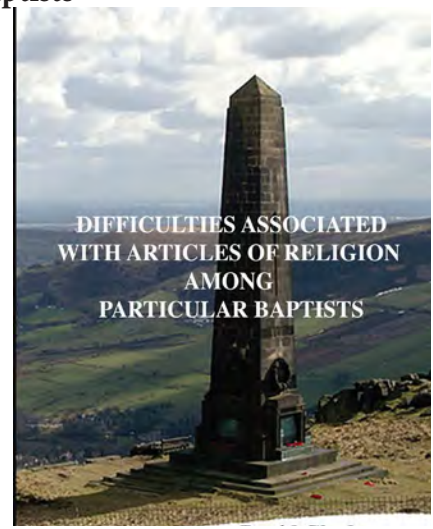
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to

which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Contents Introduction Articles of Religion Important Authors Testimony Bierton Particular Baptist Church A Difficulty Over Articles Of Religion Written From Experience Bierton Particular Baptists History 1 First

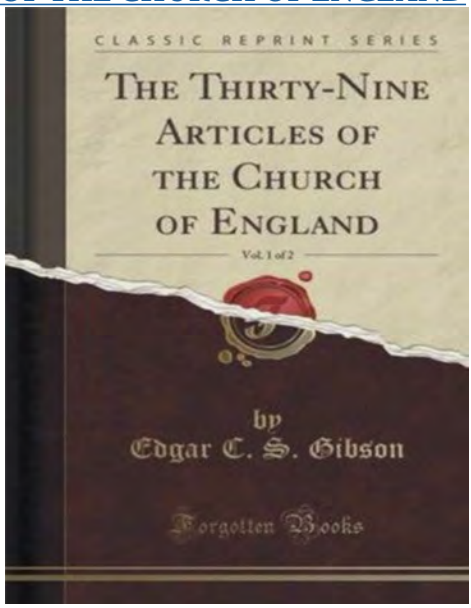
London Particular Baptists Confession 1646, 2nd Edition The Development of Articles Of Religion Act of Toleration 14 Additions That Are Wrong 2 London Baptist Confession 1689 1

Notes on The London Baptists Confession1689 3 Bierton Particular Baptists Articles of Religion, 1831 Difficulties Over Articles of Religion Notes on Bierton Particular Baptists 1831 4 The Gospel Standard Articles of Religion 1878 Observations of the Gospel Standard

Articles of religion Letter to Mr Role's of Luton Added Articles

My comments Article 32 The Difficulties Of these Articles Proved Serious Doctrinal Errors Held Recommendation for Serious Minded 5 Bierton Particular Baptists Pakistan 2016 6 Appendix 60 Gospel Standard 31 Articles

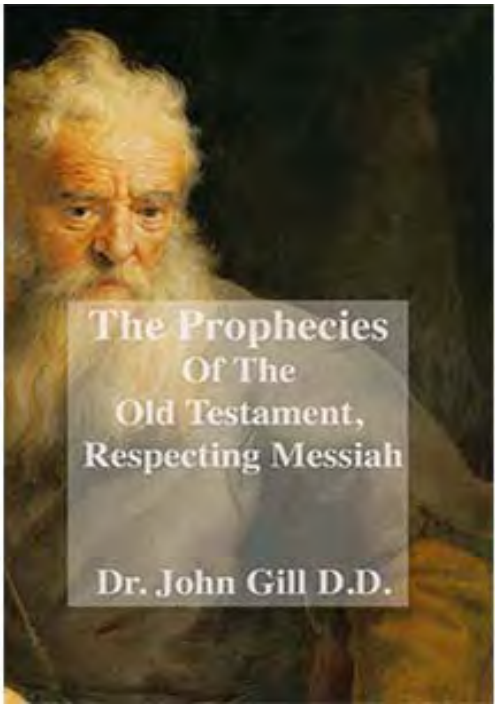
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571.These articles were also referred to as "The Thirty-nine Articles of Religion". These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH

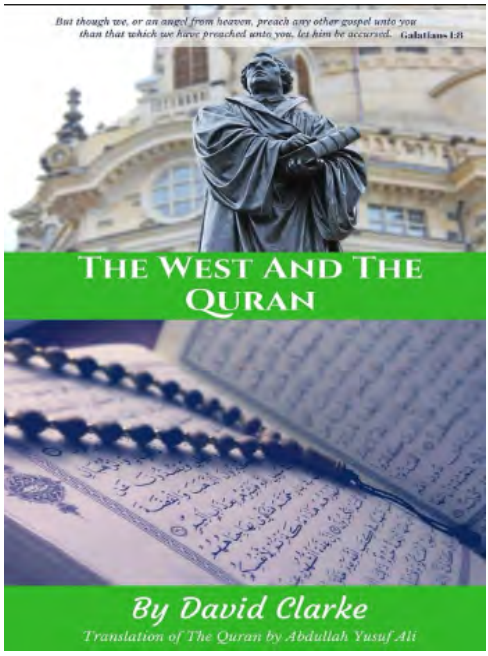


CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15. CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him. CHAPTER 3 Concerning the Time of the Messiah's Coming CHAPTER 4 Showing the Lineage and Descent of the MESSIAH. CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH. CHAPTER 6 Concerning the place of the MESSIAH'S Birth. CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office. CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered. CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings. CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead. CHAPTER 12 Concerning the

Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment. CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter. 14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN

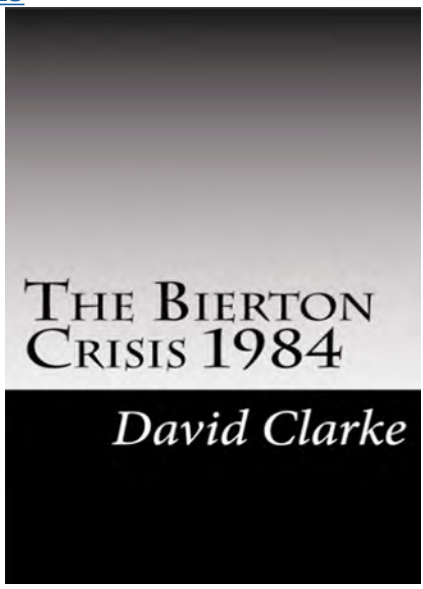

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Galatians 1:8
THE WEST AND THE QURAN
By David Clarke
Translation of The Quran by Abdullah Yusuf Ali

Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world". Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and

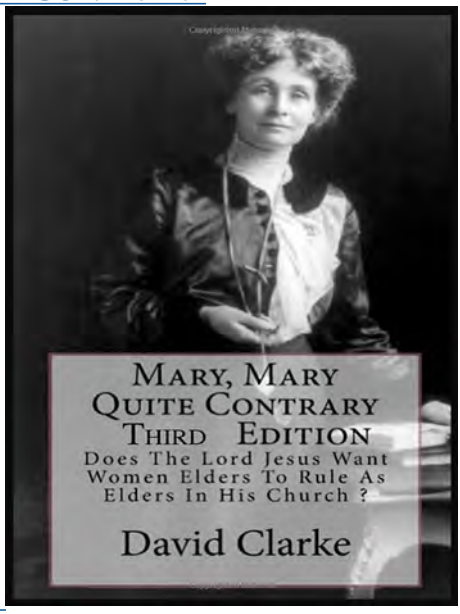
again from 1951 to 1955. As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society. While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today. "How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy." Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live." He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote. The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted. "Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world." Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome." With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran. Some objections and Observations are as follows: Islam means submission Islam does not mean peace Multiculturalism is a failure. Islam denies the natural rights of women An Objection Halal Meat An Objection To Shari-ah Law Objects to Female Genital Mutilation (FGM) An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law. For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.



The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982. The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership. This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return. This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained. This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel. On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006. These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes. David hopes that his testimony will promote the gospel

of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader. His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)
ISBN-10: 1514206811
BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she. In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong. This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

CONVERTED ON LSD TRIP

The Bucks Herald Second Edition

Established 1832 — Net Weekly Sales : 23,342 — THURSDAY FEBRUARY 11, 1971 price 8d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had, I was greedy, selfish and boastful."** Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who bears my testimony, "The effects of LSD are so bad, and I warn you to stay clear".** While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. **"What you have been going through is nothing compared to what hell is like"** Mr Murray, of Manor Crescent Weedover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

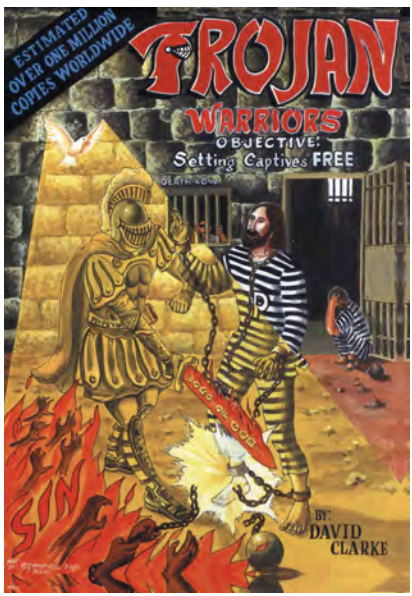
Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others..

Continued inside

By David Clarke (Author) 3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke Cert Ed, Authored by Mr Michael J Clarke

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967. They both turned from their lives of crimes in remarkable ways but some 25 years apart, and

then they worked together helping other prison inmates, on their own roads of reformation. David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005. When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission. They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ . This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection. Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

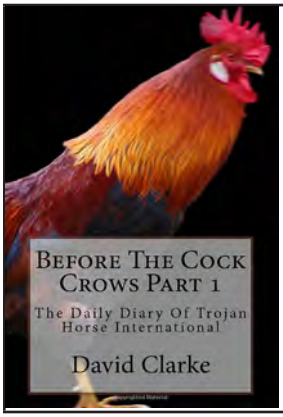
LET CHRISTIAN MEN BE MEN, 2ND EDITION

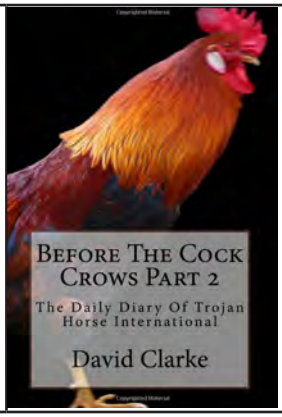
David Clarke

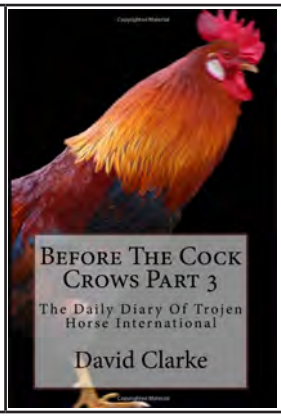
David Clarke tells of his Secession from the Bierton Strict and Particular Baptist Church, in 1984 over matters of conscience. This Church was formed in 1831 and was a Calvinist Protestant dissenting society and became a Gospel Standard cause in 1981. Sadly the church fell into serious doctrinal error teaching general redemption this was just one of the reasons for his secession. David was called by the Lord and sent by the church the gospel in 1982When acting as the secretary he had to deal with a range of serious issues that arose within the church. This book deals with all those doctrinal and practical issues that arose and how he responded to them. He deals with the reasons for his secession and clearly spells out the distinguishing doctrines of grace treating the subjects of Particular Redemption, Gospel preaching the false notion of Duty Faith and Duty Repentance, the role of women in the church, Articles of Religion, and the relationship of the believer to the Law of Moses. He maintains the gospel is the believer's rule of life for the believer and not the law of Moses. That there are no such things holy tables and the chapel building is not the house of God. David remains the sole member of the Church after all its former members died and that the church did not terminate his membership after his secession David continues his mission work and calling published a range of Christian books and has been

engaged in gospel ministry in Pakistan and the Philippines.

BEFORE THE COCK CROWS PART 1, 2 AND 3.







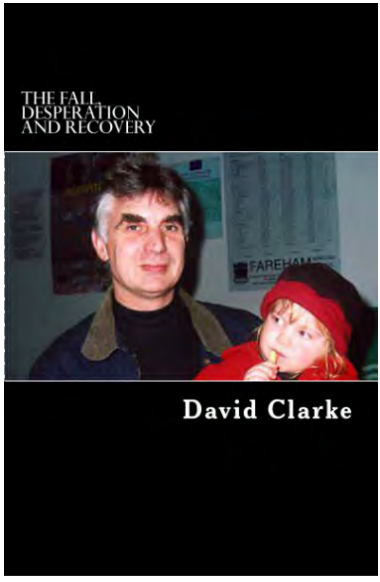
PART 1 | PART 2 | PART 3

By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiaries, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is and equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord.This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison."Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and com-

posed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. How ever Michaels conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

THE FALL, DESPERATION AND RECOVERY

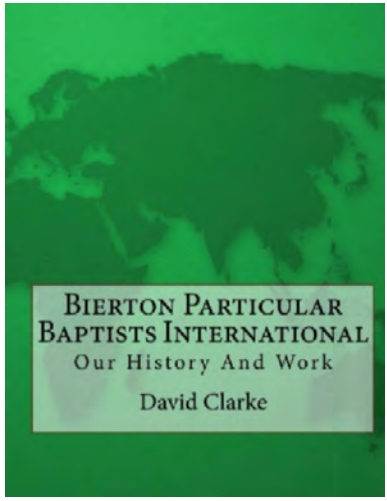


By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , "Converted on LSD Trip", and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16

year prison sentence, in the Philippines. This was 30 years after David 's own conversion from crime to Christ, which was the moving factor behind publishing his book, "Converted on LSD Trip." David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



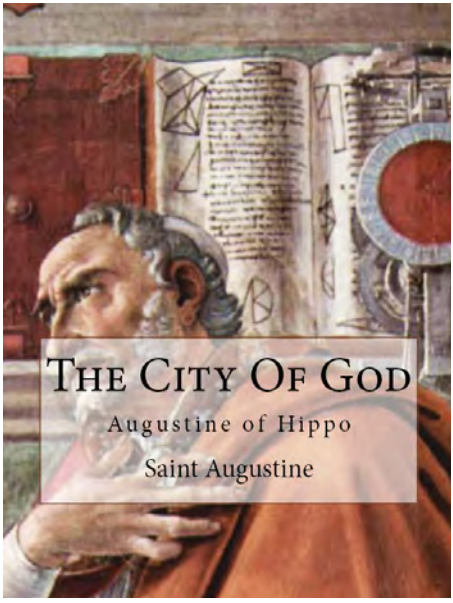
Our History And Work
Authored by David Clarke

Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CITY OF GOD

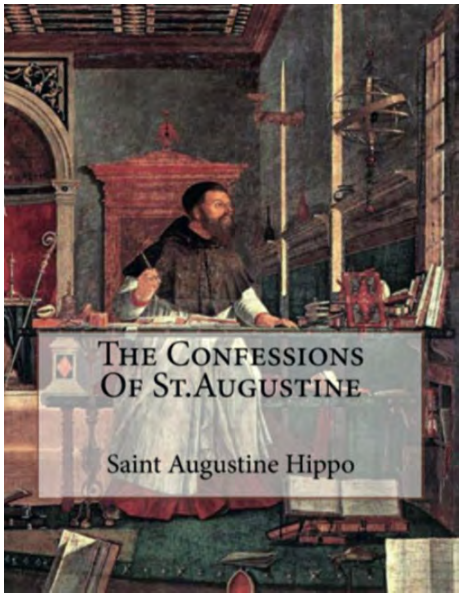


Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Ref-

ormation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE



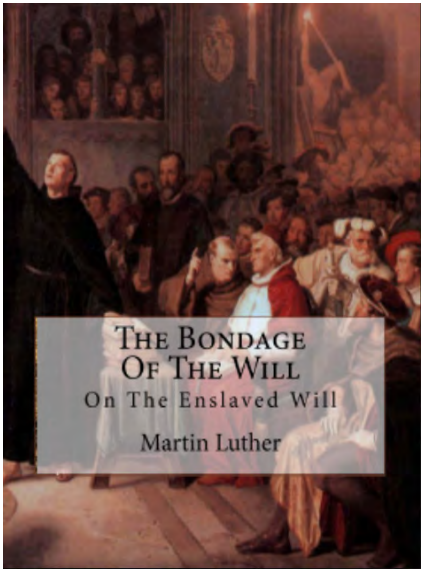
Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1

Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

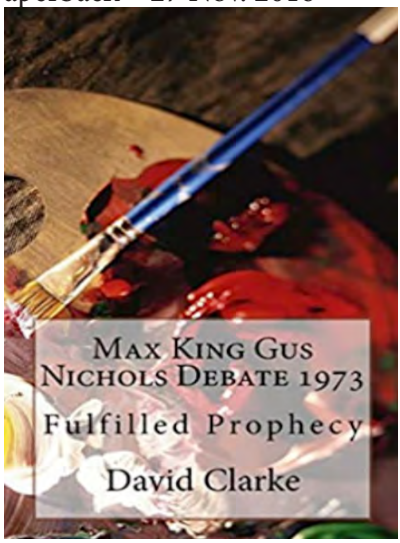


On The Enslaved Will Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

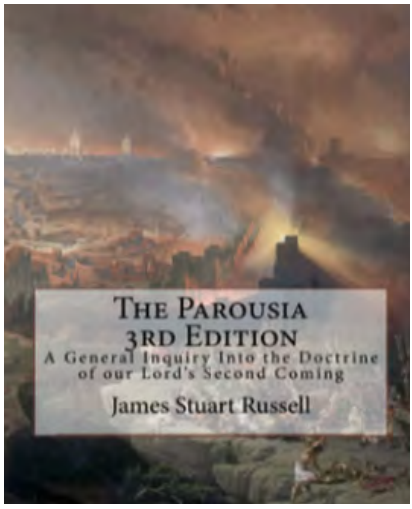
MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, 0n the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand

the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" (**par-oo-see-ah)** is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("**para**" beside, and "**ousia**" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions

failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Rev-

elation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_ stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of

Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah

to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia's separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in

our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt

the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6- 10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him "on that day." That doesn't sound like a very silent occasion to me. Did they

fail to "recognize the time of His visitation" and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out

the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

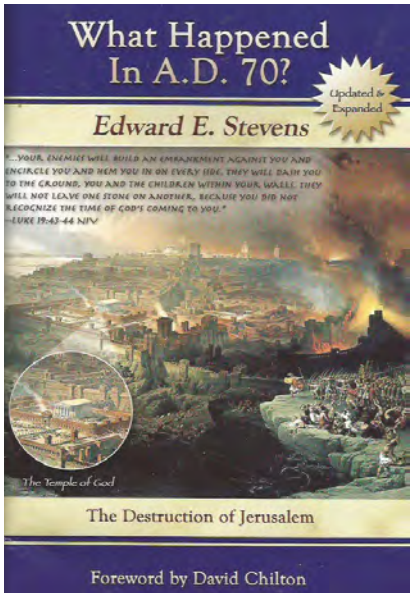
Don Preston

Editors Comment: We don't agree with Don Preston's view of the death of Adam but he is right in this article

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity

due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF GOD'S COMING TO YOU."
—LUKE 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views. And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (**audience relevance**). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First

Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them.** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age. Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this. Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.

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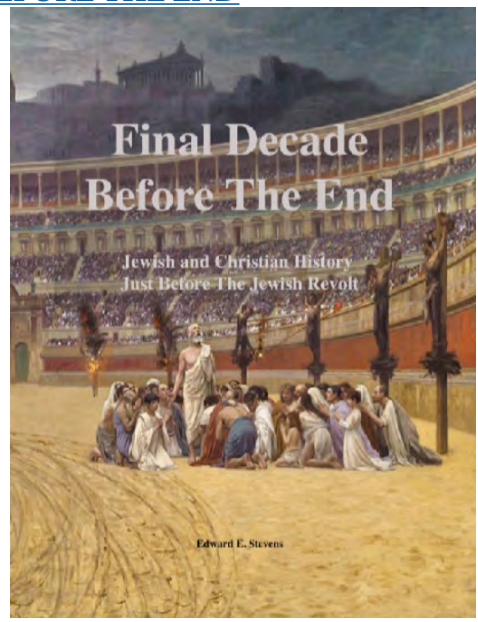
FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church. Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events. The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all

of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans. Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here. After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
April 17,2010

William Ola Poloc, was called from natures darkness into God marvellous light, into the kingdom of the Son of God, the Lord Jesus Christ. This was whilst he was a prisoner, in New Bilibid Prison, in the Philippines and serving a 14 year prison sentence.
After his conversion, from crime to Christ, he set too to educate himself, with the aid of other inmates, who had become Christians, and began teaching the gospel of the Lord Jesus Christ to men.
On his release from prisons, in August 2002, he returned to his own City in Baguio. Philippines, and was commissioned by Christian mission organisation from the United Kingdom, to preach and teach the gospel to inmates in Baguio City and Benguet Provincial Jails.

William and Beth Poloc

William and his wife, who too had become Christian, worked together in gospel ministry and for these past 20 years have established many Christ Centred Churches throughout the Philippines. The book tells this story and relates how many others have been blessed the see the Lord Jesus Christ glorified and introduced to men the ministry of William Ola Poloc.

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